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WOMAN'S WORK FOR WOMAN

Wilson Mrs Hicks

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JANUARY . . . General Summary.	JULY, Indians, Chinese and Japanese in America.
FEBRUARY . . . . . China.	AUGUST . . . . . Papal Europe.
MARCH . . . . Mexico and Guatemala.	SEPTEMBER . . . . Japan and Korea.
APRIL . . . . . India.	OCTOBER . . . . . Persia.
MAY . . . . . Siam and Laos.	NOVEMBER . . . . South America.
JUNE . . . . . Africa.	DECEMBER . . . . . Syria

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ANNOUNCEMENT.

Woman's Work for Woman,

50 Cents a Year.

Beginning with the November number, a **reduction of ten cents** will be made in the subscription price of this magazine. Subscriptions for less than a year will be at the old rate of five cents a copy. Single numbers at this same price.

THIS MEANS — That its business affairs are economically conducted, and thus its financial condition permits the change.

IT MEANS — That because of this reduction many more of the women of our Presbyterian Church may take it.

IT MEANS — That by the stimulus thus gained, its pages will be brighter, stronger, and more varied than ever.

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We ask of You four things:

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II. That the subscription list of your society be increased one-fourth.

III. That this effort be continued till at least one woman in every four belonging to your congregation subscribes for and reads it.

IV. That this canvass begin this month.

WOMAN'S WORK FOR WOMAN,

A monthly illustrated magazine published by women of the Presbyterian Church, invites *your* subscription. Only 50 cents a year. Send your name **and at least one more,** at once, to

WOMAN'S WORK FOR WOMAN,
53 Fifth Ave., New York City, New York.

THE EDITORIAL COMMITTEE.
October 1, 1891.

WOMAN'S WORK FOR WOMAN

VOL. VI. OCTOBER, 1891. NO. 10.

CONTRIBUTIONS of Native Christians connected with the foreign missions of our Church averaged, last year, $1.75 *for each church member*. The number of communicants added was 2,875. The money spent in this country to conduct the missions was less than five per cent. of the receipts of the Board. How do these proportions compare with those of your individual Church?

MRS. WELLINGTON WHITE left the hospital in Elmira, July 12, and came to New York in charge of her sister and a nurse. She is not able to receive calls.

THERE is a vacancy at the Mission House. You can feel it as soon as you reach the second floor. Dr. Gillespie, by wish of the Board, has gone to visit the missions in India and see how they do. He is accompanied by Mrs. Gillespie and we anticipate the pleasure in store for our missionary friends, as they arrive at station after station, and the useful results following. The printer was not so far wrong when he put Mrs. Gillespie's name in the list of out-going "missionaries."

WHO chose all those appropriate hymns for the farewell reception in San Francisco, given to the China-bound party and to Dr. and Mrs. Gillespie? They sang "Crowning Day," "Jesus, pilot me," "Launch Away," "Throw out the life line," "Who is on the Lord's side?" "God be with you." It makes one wish to have been there.

The safe arrival of the *Oceanic* was cabled from Yokohama, September 8.

As we go to press (September 15) a farewell meeting is gathering in Lenox Hall (of the Mission House) for the Persia party. See "Departures."

MR. ALLEN, mentioned under "Departures," proposes to "take the second section of the train to Persia," and will not leave for several weeks.

IN the absence of the Secretaries, brethren from the field have several times lately filled the gap at the Mission House. Rev. Samuel Jessup assisted last year, Rev. J. M. Allis this summer, and now Dr. Dennis, of Syria, is generously substituting.

OUR own bereavements make us sympathize the more with losses of other Societies. Rev. Naryan Sheshadri, formerly a Brahmin of the highest caste and for forty years a famous missionary of the Free Church of Scotland, has lately died. So has Rev. J. Gilmour, of Mongolia, one of the foremost men of the London Society and author of "Among the Mongols." Especially pathetic are the deaths of both the veteran Redslob and the physician Marx, at Leh, the remote Moravian station on the borders of Thibet. Their families and one young man but lately out from England, now constitute that station on the Himalaya heights.

THE Congressional party has triumphed in Chili. In October new electors will be chosen, in November Congress and the electors will choose a new President, and the President will be inaugurated the day after Christmas. This result of the war means enlarged liberties for the people, and Protestant missions always thrive on soil where there is liberty.

A PAIR of little Chilian-born Americans have been visiting the Mission House. They are ardent partisans to whom everything in Chili is superior to the United States; "they do up their fighting quicker than here," the little boy says, and "there's no *casuela* for breakfast up here," complains the small signora.

THEY are getting aristocratic at Ratburee. Mrs. Thompson says their Siamese boys never think of coming to school without wearing hats and jackets! Besides that, they have an organ they are very proud of. It was an abandoned old instrument over at Bangkok, but the mis-

sionary spent his ingenuity on it for the best of a week — made new stops out of an umbrella handle and old black spools, and pedal straps out of lamp wicking, oiled it outside and patched the bellows — and now it is a means of grace in the chapel, which, itself, is a reconstructed stable. Never mind! Fifty or sixty come to service and there are thirteen boys, *all pay scholars.*

CHOLERA is raging again this season in Syria, at Aleppo and in neighboring villages half way to Hamath. The same is true at Osaka, Japan, where reports of the disease are suppressed in the interests of trade.

"WHERE faith, there God," said a Hindu woman, quoting a proverb. "No," replied the missionary, "where God is, there fix your faith."

"SOFTLY, softly catches the monkey," is a West Africa proverb which the people illustrate perfectly by their deliberation.

"It is a little difficult to rush Mexicans" writes a lady from Saltillo, and their *mañana* (Spanish for "morning" — a general term for delay) is often a check to us." All of which recalls the missionary father from Constantinople who, somewhat dazed by the rush of New York City, said he thought his mission while in America would be to stand on the street corner and cry, *yawash, yawash* (Turkish for "slowly" or "take it easy").

BIBLE WOMEN of the Training School, Tokyo, went out to do Gospel work in eleven country places this summer.

THERE is preaching twice every day in some of the Buddhist temples in Kanazawa, Japan, though only once a month in some Shinto temples of the same city.

"THE Empress's name," writes a missionary from Japan, "is a synonym for all that is good and womanly; she visits school and hospitals in person."

AS a specimen of the variety of cares that fall to a missionary, Rev. J. B. Dunlap, of the Boys' School in Bangkok, has had charge of goods arriving for the mission. He must get them through the mazes of the Custom House and start everything on its way to the Interior. Last autumn, several hundred boxes, at one time, had to be watched with a vigilant eye to save them from white ants.

A MORINDA lad was baptized at Ambala, India, a year ago. His father had borrowed 300 rupees and would not repay, so his house was seized by the creditors. After his death they came down on the son and claimed that he should pay the balance of the debt. As he had no money, they said he must give them the young lady he is engaged to marry, as they could sell her for a dancing girl! The case was brought into court and decided in the young man's favor.

OUR Presbyterian sisters of Ontario have issued a very interesting fifteenth *Annual Report*, from which we learn that they have appointed a committee to confer with the professors in Knox and Queen's Colleges, with reference to their furnishing a thorough Biblical training to missionary candidates of the Woman's Society. Committees of ladies have also been chosen to place these candidate students in comfortable boarding-houses. Contributions for 1890–91 amounted to $34,629, or, an average of over $2.50 per member of the Auxiliaries and about $1.25 per member of Mission Bands.

LAST year our Methodist brethren at Singapore made a tour in Borneo and found what seemed to them "an open door among the wild Dyak people." A magistrate of North Borneo offered land and protection if they would found a mission among his people. The announcement is now made that they will establish a station on Borneo as a branch of their Malaysia Mission, and another station at Penang, the second city in the British Straits Settlements. They are printing the Gospel of Matthew in Malay.

A GIRL on Ruk, Micronesia, being told that school was about to begin again, declared herself glad of it because her head was aching with so much ignorance.

DR. GUNN, of the Free Church of Scotland, writes of improvement in his people on the Island of Futuna, New Hebrides. They have been called "the greatest thieves in the Pacific." Last year, a carpenter, having been sent to put up a mission house in place of one destroyed by a hurricane, was warned before going ashore to keep an eye on his tools; but during the five weeks he was there, both his tools and those of Dr. Gunn were left exposed in an open shed, day and night, and nothing was missed by either.

OUR MISSIONARIES IN PERSIA,

AND POST OFFICE ADDRESSES.

Mrs. F. G. Coan,	Oroomiah.	Mrs. John C. Mechlin,	Haft Dewan, Salmas.
Mrs. D. P. Cochran,	"	Miss C. O. Van Duzee,	" " "
Miss Dean,	"	Mrs. Lewis F. Esselstyn,	Teheran.
Miss Mary Ward Green,	"	Miss Letitia H. McCampbell, *en route*,	"
Miss Harriet L. Medbery, *en route*,	"	Mrs. J. L. Potter,	"
Dr. Emma T. Miller,	"	Miss Anna Schenck,	"
Miss Grace G. Russell,	"	Dr. Mary J. Smith,	"
Mrs. John H. Shedd,	"	Mrs. S. Lawrence Ward,	"
Mrs. E. K. St. Pierre,	"	Mrs. E. W. Alexander,	"
Miss Mary K. Van Duzee,	"	Mrs. J. W. Hawkes, *returning*,	Hamadan.
Dr. Mary E. Bradford,	Tabriz.	Miss S. S. Leinbach, *en route*,	"
Mrs. Turner Brashear,	"	Miss Annie Montgomery,	"
Miss G. Y. Holliday,	"	Miss Charlotte Montgomery,	"
Mrs. L. C. Van Hook,	"	Mrs. J. G. Watson,	"
Mrs. W. S. Vanneman,	"	Dr. Jessie C. Wilson, *en route*,	"
Mrs. Annie Rhea Wilson,	"	Mrs. E. W. McDowell,	Mosul, Turkey.
		Miss Anna Melton,	" "

In this Country.—Miss Cora Bartlett, Maryville, Tenn ; Miss Annie Gray Dale, Media, Pa. ; Miss Mary Jewett, Aurora, Neb.; Mrs. Labaree, East Sharon, Mass.

SUNRISE ON ELWEND.

HAVE you heard of Elwend which towers up behind Hamadan in Persia? Of course you have, though it seems a very small affair to you, no doubt. But since, one summer, I climbed to the very tip top, I am qualified to assure you that it is a very high * mountain indeed.

We started at evening and went on horseback as far up the mountain as we could. Oh, such a climb! My saddle wouldn't behave itself and became more and more crooked till I could hardly sit on the horse, which, by the way, was Mr. Hawkes's beautiful "Prince." I tried walking, but found that harder work than sitting on a saddle all awry.

The moon rose about ten o'clock and the night became perfect. The stars, which had been bright in the purple sky, faded away except the few large brilliant ones which could hold their own against the glorious intensity of the moonbeams.

I had read about the difficulty mountain climbers generally have in respiration, but I was as pleased as though I had discovered some perfectly new thing when I found it really rather difficult to breathe easily. After some hours of rough climbing we arrived at the spot from which we must do the rest on foot. So we started, and fun it was, springing from boulder to boulder in the bright moonlight, sometimes in a place just difficult enough to add a delightful spice of danger to the ascent. By and by we came to a tiny rock plateau where we sat down and had tea, spread our blankets on the rock and tried to get an hour's sleep before finishing our climb. I couldn't sleep, but that was not at all because my pillow was a small cotton bag of the lumpiest sort of sugar. I might have had some hard boiled eggs or, indeed, the whole lunch basket under my head, the result would have been the same. The peaks above my head, the grand view at my feet visible even in the moonlight, the strangely contorted rocks all about me transfigured by the silver light into gigantic shapes guarding the secrets of the mountain—these kept me wide awake.

About half-past four we commenced the last, steepest ascent. The light was brightening rapidly in the east and still we were some distance from the summit. Slowly we neared the top. Now we passed between two snowbanks. Snowbanks in August!

Kazim took my hand and alternately pushed and pulled, I making the best "second" possible to his endeavors, for I was constantly afraid we should not reach the summit before the sun rose.

Just here let me give a solemn word of warning. Dear ladies, never do any mountain climbing in a riding habit. I had only one hand—the other was disgustedly busy holding up my dress.

I was too intent on making the most of my small stock of breath to say anything, except once, when Kazim invited me, with a persuasive smile, to take a small step of about twenty feet up a rock nearly as smooth as my hand! Then I did say, "Oh!" But as the top of Elwend lay just beyond, I went up somehow, fly-fashion, and in another moment sat down, delighted and breathless, upon a coat which somebody kindly spread for me and received the congratulations of Mr. Hawkes and of two or three of the Hamadan church members, who had made a

* 4,000 ft. above Hamadan and 10,000 ft. above sea level. —ED.

part of our cavalcade, and the round-eyed glances of some thirteen or fourteen Mussulmans who had also climbed Elwend to see the sun-god shine out in all his first morning splendor over the mountains and valleys of their beloved Iran. I had just time to recover breath completely when the sun rushed from beneath the horizon, ruddy as Mars, and seeming almost to revolve as he hurried up the sky. "What is man that Thou art mindful of him?" was my first thought.

I cannot attempt to reproduce in words the wonderful view we had. Such vivid yet soft coloring as lay on the surrounding mountains I never saw before; nor would I have believed it possible that rocks could wear such mist-like beauty. The valleys were all cold and dark, but the mountain tops were rose color, violet, white, tinted with faintest pink, while ghost-like cloudlets glided up, up,—ever upward, until they left the mountain side and, spreading feathery wings, melted away in azure depths of sky.

For twenty minutes we watched and drank in all this beauty and then, running, slipping, clinging, jumping, we descended the mountain to our rock plateau of the evening before, where tea and bread and butter were disposed of with apparently insatiable appetites. The descent was finished on foot, the horses led by the men. My beautiful time was over and they told me that, so far as known, I was the only woman who had ever climbed the highest point of Elwend.

Annie Gray Dale.

WOMEN DOCTORS IN PERSIA—PROSPECTS.

PERHAPS the missions of no other country have more brightly illustrated the potency of the medicine case and surgical tools than those in Persia. From Dr. Grant's time till now, Oroomiah station without the doctor would be another Oroomiah, and when advance into the Kurdistan Mountains was to be made three years ago, it was not to be thought of without Dr. Wishard, abreast with his ministerial brethren. The prospect now is that medical work which has been so well manned in this field is about to be well *womaned*, too. The first woman physician was barely on the ground, at Tabriz, in 1889, when the other principal stations, either awaking to the idea of the blessing that she is, or generous friends making it possible to realize long-cherished hopes, they all began to call for her successor. Teheran was supplied within a few months and two ladies recently graduated from the medical colleges in Chicago and Philadelphia, are now on their way respectively to Oroomiah and Hamadan. Each of these doctors is stationed in a separate city, because, having a brother physician close at hand for consultation and for help in emergencies, they are able to waive the ordinary rule of "two by two."

At both Teheran and Oroomiah, in connection with a general hospital, substantial buildings have been put up for women's wards, in each case the expression of Christian love and compassion from an American lady.

The summary of Dr. Mary Bradford's report for 1890 was as follows: Total attendance, 3,041; Visits to houses, 504; Number of prescriptions, 1,874; New patients, 506. A private house was utilized for dispensary purposes, and the one room furnished for in-patients was generally occupied. Mrs. Vanneman is a trained nurse, an important addition to the medical force of any station.

Dr. Bradford has mastered the Turkish language sufficiently to give medical instruction through it, but perhaps the most important feature of her varied work has been her relations to Mussulman women, both rich and poor, her access to their homes and her Sunday class of from one to fifteen of them, all due to her medical influence.

The "prospect" is that these and similar opportunities will be open to our four women physicians in Persia as fast as they are ready to improve them. The "prospect" is that these women's wards, dispensaries, hospitals, will be the scene of works of mercy testifying to the love of God and the obedience of His children long after those that reared and cherished them are safe in the land whose inhabitants are never sick. The "prospect" is that our beloved Church will have constant and large opportunities to sustain this branch of Missions, at once and for years to come. To any of our societies that love to apply their needles above all things else, we suggest that a box of sheets and other bedding with clothing for sick and convalescing patients, is likely to be welcome and useful to any of these four women doctors in Persia.

A TRIO OF BORDER INCIDENTS.

["Border Incidents?" What Border? The border between North-west Persia and Russia to the north; old Armenia (in Turkey) to the north-west; Kurdistan (in Turkey) to the west. Our little map, incomplete as it is, suggests this border country. Erivan and Kars are in Russia. Lake Van is in Turkey, while Azarbijan (Land of Fire) is the Persian province itself. Tabriz will be recognized under its ancient name, older than the Christrian era, *Tauris*, and Oroomiah, with its French spelling, *Urmiah*.

Shamakhe, mentioned in the third "incident," is between Tiflis and Baku, on the Caspian. Baron Gregor was sent west over the railroad to Batoum, on the Black Sea. This railway connecting the two seas was completed in 1883 and Eastern Persia missionaries journey by it all the way to Baku, while those bound for Oroomiah or Tabriz leave the rail a little east of Tiflis and proceed overland.

The boundary between Turkey and Persia was revised by treaty in 1852. The pass over the mountains to Khoi on the Persia side is 6,500 feet above the sea.—EDITOR.]

I.

SOUJ BULAK is a city on the borders of Kurdistan with a mixed population of Kurds, Jews, Persians, and a very few Armenians. It is celebrated for its hot soda springs and is an important commercial centre. Our preacher there, Deacon Samuel, is a popular, earnest, influential man, with a big heart and a big body, a genial smile and a hearty handgrasp. He is respected by all and has been shown marked favor by the Governor, who is a Mussulman. His wife, Elishua, is a gentle, timid woman with a sweet face and a motherly heart which five children pretty well fill. She can speak five languages, and all are necessary in that conglomerate city. Indeed, people seem to pick up languages here almost without effort. I have been in Souj Bulak twice and always crowds of women have come to see us, though we were unable to speak to many of them in their own tongues, Kurdish or Jewish, and Elishua translated for us. She seemed to have friends among all classes.

Our interest has specially centered in Souj Bolak on account of the most thrilling event that has taken place in Persia for some time. A wealthy Armenian lady, who owns several Kurdish villages, has been living for some time in a village in that region in order to attend to her property, and with her was her daughter, Katie. The father, a Jew, was connected with Dr. Perkins many years ago, and, as a member of his family, learned many English ways, which accounts for his daughters' English names, Anna, Katie, Mary. Afterwards he was successful in business in Tabriz and became an English subject (under English protection). He died years ago, and his sons have been educated in Germany.

Now, with such connections, imagine the horror of everyone when it was reported that Katie had been carried off by a young Kurdish chief and a party of his horsemen, by night. Many thought she went of her own accord and became a Mussulman, but appeal was made by her relatives to the English Embassador at Teheran, and the Acting-Consul at Tabriz was sent to Souj Bulak to find out if she had gone of her free will and, if not, to demand her back. The delays, the intrigues, the rumors and counter-rumors have been endless. War, even, was threatened and a body of cavalry and infantry left Tabriz some weeks ago, and threats and negotiations went back and forth between Kurds and Persians. At last the girl has been surrendered to the Persian authorities, the honor of British protection has been vindicated, but who can restore the poor girl's honor or predict her future? In the confusion and terror which reigned for weeks, all Christians were threatened with death by the Kurds and most of them fled. Deacon Samuel took his family to their relatives in Oroomiah, but now that the storm is past, we hope peace and quiet will return, and he may resume his work.

[Since the above was written it is reported that the girl has declared herself a Mussulman.]

II.

The name of the helper's wife at Khoi, Horepsima, is a very precious name to the Armenians, because it belonged to a nun, who, fleeing from persecution at Rome many centuries ago, came to Armenia, then a heathen country. The King wished her to abjure her faith and marry him, but she would not, and, after suffering persecution, died a martyr's death, and a church built over her tomb preserves her memory to this day. So runs the legend.

Our Horepsima was left an orphan when about ten and after that found her home in the girls' school for ten years more, first as pupil and two years as assistant teacher. She had a winning smile and loved her little scholars. She is very practical and efficient and delighted to make the most of even old garments which she made over for the poor little girls. She became engaged to Demetri, a graduate of our boys' school, and their engagement lasted a year while he taught at Khoi.

I remember their wedding distinctly, just two years ago. One of the ceremonies is the exhibition of the trousseau at an afternoon tea to the women invited, and all expressed surprise at the nice outfit of this poor orphan girl, the result of her own industry and the kind gifts of friends. Weddings here always take place at night, and as the bridal party marched to the church fireworks startled us every few steps and made it seem very festive. After the ceremony we enjoyed a feast at the bridegroom's house, the feast itself being the wedding present of a friend, and over seventy were served, which is a much simpler matter than you would suppose, as they do it here sitting on the floor and using fingers or spoons only. After a few days the young couple left us for Khoi with many tears, for, though both were orphan children, they had many dear friends here. We rejoiced, not long after, to hear that Horepsima said she had as many friends at Khoi as at Tabriz and was most happy in her home there and her work for the women. A little daughter has been given them whom they named for her father's mother—"Sweet Rose." From others we hear what a clean and Christian home they have, itself a light and example, and now Demetri writes of fifty scholars in his school and many coming to the Sabbath services and his hands so busy and his heart so full that he cannot leave, even to come and give his sister away as bride.

With this little introduction, I hope you will continue your prayers for Khoi.

III.

A BIT FROM A CONTINUED STORY NOT YET CONCLUDED.

They were sitting at the breakfast table and Baron Gregor had half finished his cup of coffee when one of his friends, passing the window, asked him to step out, as he had business with him. Their talk was prolonged and the coffee grew cold. At last Elizabeth, his wife, went to the door, wondering what could keep him so long. She saw them standing in the garden. A few others had joined the group and one, with tears raining down his cheeks, was lifting his hands to Heaven and praying: "Oh, Lord, the judges' hearts are in thy hand!" Greatly troubled and perplexed, she turned back, fearing to overhear further, and in a few moments her husband entered the room, trembling from head to foot.

"I must flee, they say," he gasped; "orders have been given to the authorities to send me to Batoum with the gang of criminals."

prison but only kept him in an anteroom where writing was done. Two of the young men requested that they might stay with him and when they entered they

HOUSES OF POOR ARMENIANS IN THE CAUCASUS.

By some swift woman's intuition the brave wife seemed to grasp the situation without further explanation and while she put her arms about him in tender sympathy, it was given her to speak these noble words: "No, you will never flee and undo the work of these years of preaching, while men say: 'he fled from persecution when it came upon *himself*.' Besides, do you think you could escape the vigilance of the Russian police with the telegraph and secret spies at their command? Stay at your post and await the result."

The others entered just then and he repeated his wife's words to them and all exclaimed: "She has spoken well. Why did we not see it at first?" A week passed with alternating hopes and fears till he was arrested, but his progress to police headquarters was like a triumphal procession. The Protestant brethren, young men and old, left their business to accompany him, and with such an attendance the officers feared to put him in

found him walking up and down the room "preaching" earnestly to the attentive clerk. His friends would not endure even this durance mild for him and gave bail, bringing him home to stay till his summons to appear at Batoum. They were sad days as those for whom he had labored ten happy years realized that they were to lose this beloved shepherd of their souls. Through their efforts he was allowed to travel by rail to Batoum instead of on foot and as a criminal and, reaching there, he was ordered to the Turkish border.

Being a Turkish subject they could do no more than put him out of Russia, forbidding his return, while, if he had been a Russian subject, exile to Siberia would have been his sentence.

Baron Gregor is an evangelical preacher of marked zeal and fervor, with such a child-like faith and love for souls that his work is blessed wherever he goes. After years of labor in Turkey and at Tabriz in

Persia, he was called, ten years ago, to the large evangelical Armenian community at Shamakhe, Russia. All who know Russia will not be surprised at this story, overwhelming as the calamity seemed to the victim and to his church. His old field at Tabriz had continued dear to him, and, being thus obliged to flee from one city, he was invited to return and continue his work here, interrupted by ten years' absence. His wife, hoping to join him, took the direct route to Tabriz, but the farewell was heart-breaking, especially as the authorities obliged her to leave her adopted son behind, he being a Russian subject. They had never had children of their own and, though this poor orphan boy had been the son of their love and care for four years, they had no rights over him before the law and he remained orphaned a second time.

Baron Gregor must reach Tabriz from the Turkish border by a roundabout route. From Trebizond on the Black Sea he went to Erzeroom, and while waiting there to get a passport allowing him to leave Turkey he, as usual, was not idle, but preached to crowded houses, and so acceptable were his services that the missionaries of the "American Board" in Turkey voted to extend him a call to a church in Asia Minor.

Meanwhile, his wife had reached Tabriz and to her advice and our added urgent request he answered by telegram: "I will come." But obstacles multiply. The Turkish authorities view with suspicion a man thus returned to them by a neighboring state and the passport is not easy to obtain. To-day a letter goes to the Turkish Consul here asking him to state that he knows B. Gregor and that he is not "a dangerous person." If he is allowed to come, Elizabeth will be our Bible woman and no one could be better suited to this work. She is most earnest and thoroughly persuaded herself and has the gift of talking so plainly and fluently that she holds attention. She never fears to take high ground for God and to show the need of a living faith and a holy life. If God gives us these beloved fellow-workers, we shall begin the year with new courage and hope of better things.

Annie Rhea Wilson.

IN SOME OF THOSE BEAUTIFUL PERSIA SCHOOLS.

FIDELIA FISKE SEMINARY, OROOMIAH.

Two little Nestorian girls of seven and ten years were brought to Miss Fiske to be taught in 1843. Last year the Seminary was a buzzing hive. There were *seventy-one house-pupils* in the higher department; *forty* children in the primary class; *thirty-six* in the kindergarten. To teach, house, nurse, provide for all this troop, everybody was conscripted into the service who could be laid hold of: Miss Dean, in her precarious health; Miss Melton, who was obliged to give up and go to Mosul for a change, in April; Miss Mary Van Duzee, whose hands were already full enough with her Jewish and Moslem women; Dr. Shedd, himself, during college vacation; Mr. St. Pierre lecturing on the Life of Christ; and Persian and Nestorian teachers.

It needs only common sense to see that the Seminary was insufficiently provided for last year. The force was out of proportion to the enormous responsibility and variety of cares. The teachers themselves best understand how much more could have been done if they had been re-inforced in time, and how very necessary are the two new teachers who are but just started on their way.

Notwithstanding all hindrances, the prosperity and blessings of the year have been positive upon the school. Every one of the ten graduates is a member of the Church, and no small thing is it that Miss Dean can say (writing July 6, during summer vacation): "A report of the eight months while the girls are here in school is but a small part of it. I really believe every girl now in her home is doing something to make it brighter and is more or less help to every member of her family." Miss Dean, who has served here twenty-three years, might well be envied the compensations of that hour, last June, when, at the close of Alumnæ Meeting, she invited into her sitting-room all those who have taken their diplomas in her time. "We were sixty-four present," she says, "while there have been ninety-three graduates. As I looked into their faces, I was overwhelmed with the responsibility that rests upon these women. Many of them had a child in her arms. Some had left four or five children at home. Each is a center of influence in her home and church and village. All seemed impressed with the fact that life is very different now from what it was in school. Several earnest prayers were offered. Some of

these women are living truly consecrated lives. I was struck with the contrast between the faces of the ten graduates of that day and of the older ones, and was glad that these young girls look so free and happy."

PROTESTANT GIRLS' SCHOOL, TABRIZ.

"The greatest encouragement of the year," wrote Mrs. Van Hook, "was the arrival (November, 1890,) of two Russian-Armenian young ladies about eighteen years of age, one from Erivan and one from the evangelical community at Kara Kolla, near Kars. Both had overcome great obstacles in making their way here. One of the friends who brought them said to me: 'You may know that, for them, reaching here is reaching Heaven.' In March (1891), I received into the house a little girl from Kara Dagh, a mountainous region north of us which contains a large Armenian population. It is a district that we are particularly anxious to work, so the advent of this little Sona is almost as much of an event as was the arrival of the Russian girls.

"The kindergarten contains some of the brightest and cunningest 'babies' we ever had. The mother of two put them with us that she might be free to accompany Mrs. McDowell to Mosul, and so our hearts reach out to the ruins of Nineveh as well as to Ararat and the Caucasus.

"The girls have done all the work of the school family. Last summer, while absent in the mountains six weeks, one of them, who came to us five years ago utterly ignorant and uncouth, took entire charge of the family left at home, provided for them with as good economy as I could have used myself, and, when I returned, presented carefully-kept accounts of each day's expenditure and the whole perfectly balanced. In looking over them I thought I detected a mistake of one *kran* (fifteen cents) over which she cried most bitterly. I tried to comfort her because the amount was so small, but she said, 'It isn't the amount. I wanted it to be without a mistake.' To her great joy it turned out to be a clerical error made in copying.

"Twelve of the advanced pupils are having weekly lessons in nursing with Dr. Mary Bradford and have no other lesson over which they display so much enthusiasm. Quite a number of the girls have expressed a hope in Christ."

"I was particularly pleased," wrote a visitor here, "to see how much responsibility is put upon the girls, and how few the exceptions to the rule that they must provide their own clothing. Best of all, the graduates are good helpers in that school, in Miss Holliday's kindergarten, in Miss Van Duzee's school at Salmas, and in other places. If a tree is known by its fruits I should say this one is yielding an excellent harvest."

The school has about forty house pupils and twenty day scholars.

IRAN BETHEL AT TEHERAN.

About eighty girls here and only one American lady, with her Armenian assistants, to guide the whole! What does this mean? Was it not less than two years ago that some were saying they had more than enough ladies here and were offering to loan one to weaker stations? One of those exigencies, which are always recurring in the history of missions, has befallen the school. A generous policy is the cheapest in the end.

This school is right under the eye of the Shah, exposed to a visit from him or his secret messengers any day, but always "spick and span" it rather courts than fears such visits.

FAITH HUBBARD SCHOOL, HAMADAN.

The programme of the "closing exercises" (as they are modestly called), in July, is a suggestive document. They open with prayer in *Persian*. The scholars sing in *Armenian* and *English*. They recite 1 Peter, I. in *Persian* and *Armenian*, Commandments in *Turkish*, Psalm 67 in *Hebrew*, and lessons in three languages.

The controlling spirit and aim of this school finds expression in the following lines (not intended for print) from one of the teachers, and they will speak to the innermost heart of many sister teachers.

"Our family now numbers fifty-three.* We say 'family' for this cannot be simply a boarding-school. We try to give the girls the home training so sadly lacking in this land and to take on ourselves the responsibility their parents do not assume, do not even realize. Receiving them all as given by God to be trained for Him, the burden of so many souls is not a light one. The thought that by our failure to understand the temperament or needs of any, or by mistake or unfaithfulness in training, any of them should fail of everlasting life, would be overwhelming did we not know that 'our sufficiency is of God.' While

* Day scholars added make the number 105.

we delight in other work also, we would not wish to have to say of any scholar given into our hands, 'While thy servant was busy here and there, she *was gone.*' Knowing what temptations lie before them, do you wonder that our hearts' desire and prayer is that not one may leave our home without having her feet planted on the Rock of Ages? The burden is great; how much greater the joy of the service and the happiness of gathering jewels to adorn Immanuel's crown!"

In addition to these four boarding-schools there are a smaller one at Salmas and a sixth at Mosul, opened only last year for mountain girls. There is also a boys' school at Mosul, having twelve picked students who represent nearly evey principal district in the Kurdish Mountains. "It is itself an indication," says Dr. Arthur Mitchell, "of the confidence which our brethren have won among some of these suspicious and hostile mountaineers, that they have been willing to intrust their children to the care of the missionaries at so great distance from their homes."

Our space does not allow of details regarding the institutions of different grades for boys, in the four larger cities, having an aggregate of 250 students; nor the equally important day-schools, with their 1,800 children. The great majority of elementary schools are in the Western Mission.

THE LAST OF THE NESTORIAN MONKS.

We have a teachers' club in Oroomiah College that meets fortnightly, in part to post up on the old literature and history of the Nestorians. In a musty parchment volume, eight hundred years old, we have found a treatise by a monk. The volume seems to have been written by his own hand in a monastery on the Tigris about 1190 A.D. It gives us a picture of a very pious and evangelical man of that age, not free from all superstitions, but holding a truly scriptural faith. His exposition of the way of life is very clear. We are saved by Christ alone and not by works of righteousness which we have done. There appear throughout the long night of darkened history and religion in this Eastern Church such men who held firmly to Christ alone for life and salvation.

Such an one was Rabban Yonan, the last of the Nestorian monks. The following facts of his life I have obtained chiefly from Kasha Oshana, one of our assistants in revision. Rabban Yonan was born in Tkhoma in 1836. His ancestral traditions go back for six hundred years. The town of Arbil (or Arbella, noted as near the site of Alexander's victory over Darius, B.C. 330) was for some centuries a Christian town. It was a strong citadel and long held out against the Moslems. About 1290 it was besieged and finally captured in the wars of the Mongols, and the Christian population put to death or scattered. One of the families that fled at that time was called *Bee Kashee* or *House of the Elders.* From the descendants of this house of readers and presbyters Rabban Yonan was born. He learned to read the Psalms with the village priest, and at fourteen years of age had read the books of the village church. He was a bright, keen boy, deeply imbued with the devotion of his fathers and the traditions of his Church. He resolved to follow the example of the holy men of old and live the life of an ascetic. He became a Nazarite in the sense that the bishops of his Church observe the vow—that is, to abstain from marriage and eating meat. He was not a monk in the technical sense of wearing a cowl and shaving the crown and taking terrible vows. He was by free will the monk he was.

In 1854 Rabban Yonan came to our mission school at Mt. Seir. The year he spent there was the opening of God's Word to him. He came full of self-righteousness and dogma and ready to contend with the missionaries and teachers about fasts and traditions of men. He went away a humble student of the Bible, a man spiritually enlightened and changed by grace.

He wanted to reform his Old Church. His first effort at reformation was at Kochanis at the patriarch's headquarters. Finding no success, he went down into Tiary and took a cell in the church of St. Ephraim. His hope was to gather around him a school of the prophets. He was successful for a time and then tried the same plan in his native village in Tkhoma, where there is a noted church. Here the jealousies and hardness of heart were too much for him and he returned to Tiary and built a retreat on a mountain

side. Twelve disciples here seemed about to fulfill his ardent desire and devote themselves to the same life that he followed; but the parents of the boys interposed and finally broke up his school and plans. He moved on to another valley or church, and thus, for twenty-eight years was a teacher of the people, but not very successful as a reformer. Half reformers rarely succeed. In 1883 he made his residence again at the patriarchal church in Kochanis and there peacefully passed away in 1886. His death was not from any apparent sickness, but from general failure, a going out of the lamp of life. He never was a strong man. He left several disciples who greatly reverence his memory. Some of them are leading presbyters and teachers of his people.

RABBAN YONAN (JONAH).

In every place where he lived, his example was that of a pure and holy life. He witnessed to the Word of God and explained very clearly the way of salvation by grace. He fasted and prayed, but did not enjoin outward forms as essential. He often defended our mission work from its enemies, and his heart was always warm and tender to the friends he made at Mt. Seir. He bought every book on practical piety or commentary of Scripture that came from our press and read them all devoutly. He was the first authority as a scholar of the ancient literature and he brought to light some valuable MSS. found in the old churches. His position as an umpire was very influential, and all who came to him knew that he was far above prejudice or bribery. Toward the poor he was very kind. All clothing beyond the one suit he wore he gave away. No love of money could be found in him; he coveted only books. He was humble, loving and gentle in his usual deportment, but his zeal was all on fire against bad morals. He was very strict in hallowing the Lord's Day. He had a word

about spiritual things in every conversation. He loved to visit from house to house and was specially rejoiced to find any one of like mind and anxious to hear. He gained the reverence of all for piety and sanctity and passed away lamented that his mantle had not fallen on any one to take his place. He was truly an example of the best doctrine and piety found in the Old Nestorian Church and one who trusted in Christ and not in forms.

J. H. Shedd.

ITINERATING AROUND LAKE OROOMIAH.

My tour around Lake Oroomiah was one of the delightful experiences of my life. It occupied forty-six days, during which time I rode four hundred and forty miles, visited twenty cities and villages, held about fifty meetings and had continual wayside opportunities. The people generally were very hospitable and accessible and I found traces everywhere of our helpers and evangelists, who have been laboring in those regions for many years. Their wives, too, are doing what they can, limited by their family cares and by the customs of the country.

We started October 6 (1890). Our first stage was to Ilkichee, that village whose people are followers of Ali calling him God; where the young man who would have been the leader of his sect, has embraced Christianity. We spent the night at his house. The light shines there. In the evening men and women gathered. Pastor Mosha, who was my escort, preached to them all and then the men went out and I talked to the women. They listened appreciatively and answered intelligently. I hope to meet some precious souls from this village saved on the other shore.

A PERSIAN MULLAH.

Our second stage was to Khaniga, a Mohammedan village on the lake shore. I never had more eager listeners. As we all sat upon the floor some of them leaned forward on their elbows eagerly catching every word. How my heart yearned over them and longed to lead them along the way of life straight inside the heavenly gates! Again and again I asked myself the question: "How much, how little will be required of these poor, ignorant, darkened women?"

Our third day's journey brought us to Maragha. Here I remained in Pastor Mosha's house. He has been stationed eleven years in Maragha and, before that, eight years in Sulduz. Everywhere Mohammedans and Christians look up to him with respect. His wife, Gozel, is a good woman and an earnest worker. Five days spent in their home were filled with visits and meetings, and Sabbath, the 12th of October, that day which in the missionary calendar was given especially to prayer for my work among the women, I was busy all day long with meetings and talks and it seemed as if unusual strength was given me, that I could not get tired.

At Mianduab I remained eight days in the neat, pretty home of one of our schoolgirls. Her husband is a last year's graduate in Tabriz. Their home seemed a very bright light in the darkness. Their baby boy is clean and clever and well trained, so I thought of him as a little missionary.

I was sorry not to meet Jewish women there this time. When invited to come they said: "Has that preacher come again to turn us from our religion?"

I enjoyed meeting there a convert from the Babees. He has been seeking the truth many years. He went on a pilgrimage to Acre, in Syria, where the leader of the sect is. After his visit he was dumb, with no longer any confidence in his leader, but still not fully convinced of the truth of Christianity. Finally he surrendered himself to Christ and was baptized.

Leaving Mianduab we came to Souj Bulak and visited the chief in his castle, where we spent one happy night, sumptuously and lovingly entertained by his wife. The Sheikh himself is a fine-appearing man of open countenance and noble bearing who, from study of the Bible and the faithful instruction of Pastor Mosha, has become an earnest, loving Christian. He says "it was love, the love of God and the love of these, His children, that constrained me to be a Christian." We pushed on to spend Sabbath at Daralik, a Kurdish village where there are about thirty Armenian families. That was a Sabbath long to be remembered. Pastor Mosha preached in the Gregorian church to an attentive and tearful audience. When he left, the women gathered round and we had a precious meeting. . . . This tour has been full of delightful incidents, and I can never cease to be thankful that I was permitted to take it. I would not have thought I could do it, but have found it so easily done and so full of delightful work for Christ that I trust it may be but the first of many such tours in coming years, if it is the will of God that I return to Persia. *Mary Jewett.*

THE HOME OF A KURDISH BEG.*

[Mrs. McDowell sends the following account, taken from a letter written by her husband during one of his long absences in the mountains of Kurdistan.]

The Beg's castle stands upon a hill. It is built of roughly-hewn stone and is of good dimensions. We enter through a doorway which admits animals loaded with wood or produce. Heavy doors, well secured by bars and bolts, are suggestive of the condition of the country. The lower floor is used for stables and granaries. The upper floor is reached by a very rough stairway of stone, difficult of ascent and perilous of descent. The plan of the house is a simple and common one —a large hall, 20 x 40 feet, with two rooms opening off on either side. Throughout, the floors are of mud, the walls unplastered, and the bare timbers overhead black and glistening from the smoke of many years. The hall is the living room of the castle—here all the work is done. At each end is a fire-place, not wide and deep like those our grandmothers tell about, but quite narrow, their purpose being rather an exit for the smoke, the fire being built out in the room. Huge iron pots are set upon iron frames over the fire. If you look inside you will see mutton and rice cooking in various styles and in quantities that will astonish you. In another pot herbs—thistle leaves being most common—are boiling in a sort of sour or buttermilk called *mesta*, a delicious dish, by the way. The pot of meat and rice is always over the fire, for the different members of the family eat whenever it suits, and at all hours servants are coming from the field or flock, the huntsmen from the mountains or guests from the neighboring village, all of whom must be fed, for it is their law of hospitality that no one be hungry in the house of a Kurd.

In one corner of the hall is the mill for hulling rice—a stone set in the earth floor, having a cup-like cavity holding two or more quarts and a smooth, oblong stone weighing several pounds for a pestle. This is operated by a maid-servant, who, at the same time, by a deft movement of the hands, feeds the mill. Near this is the mill in which they grind their grain, sometimes wheat, but oftener millet or barley. Two flat, circular stones turn one upon the other, in the topmost of which is a hole into which the grain is poured, a handful at a time. The stone is turned by two women, who sit on the ground on either side of the mill (see Matthew xxiv., 41). In some houses you will see both the spinning-wheel and loom, but here was only the distaff. Bread is baked on an oval piece of sheet iron set over the fire, and is made sometimes in sheets 1 x 2 feet, and sometimes in cakes.

In some houses the south side of this hall is left open, giving this room a most cheery aspect. As I have sometimes seen it, the hall presents an animated scene—women pounding and grinding at the

* Beg is a hereditary title meaning lord, *pron.* bay.

mills, others baking and spinning, or, perhaps, beating up the raw cotton into banks of fleecy whiteness, while on the low, broad wall at the south end of the room the men sit in the sun, comparing their guns and talking local politics. One of the rooms off the hall is the sleeping apartment of the family. It is destitute of furniture excepting a rough bedstead, large enough to accommodate the chief and all his family. The floor is only partly covered with carpets. The bedding in the daytime is tied up neatly into rolls and set against the wall for the comfort of those who wish to recline. The effects of the women are kept in little boxes or tied in bundles. Some of the more precious provisions are kept in sheep-skin bags under the bed.

THE SPINNING-WHEEL UNIVERSAL IN THE INTERIOR OF PERSIA AND IN KURDISTAN.

Another room might be called the private office of the chieftain, in which he receives and entertains his more distinguished guests. This is more nicely carpeted, the only other furnishing being the daggers, swords, revolvers and guns which adorn the walls. In this room we were most hospitably entertained by the Beg. The food, which lacked neither in quantity or quality (excepting the grease, and that certainly was not deficient in quantity), was served in large pewter trays set upon the floor. The victuals were put into platters and bowls of the same material. There were, of course, not any dishes for individual use, and no knives and forks. There were wooden spoons, but it is considered in better form to use the fingers. Soup and broths are managed by breaking bread into them and easily conveying it to the mouth with the fingers. Water is poured upon the hands both before and after eating. In the evening raisins, nuts and pomegranates were set before us.

Let it not be thought that the Kurds are barbarians. They have the most

rigid rules of etiquette, which are observed faithfully not only by lords but by the common people. These rules refer especially to matters of precedence, posture before superiors, speech and eating. A stranger needs to be very observant or he will offend in these points. The poorest may enter the room without knocking, but the highest as well as the lowest must stand by the door until recognized by the Beg and assigned his place. A sign by the great man will bring a man forward to kiss his hand and send him back to stand against the wall. When the chief enters all must rise and remain standing until he is seated; so when he rises to leave. Only one posture of sitting is allowed in his presence and that one very constrained, unless he motions you to a more easy position. The servant backs out of his presence until at a respectful distance.

The Beg who entertained me had two wives the second of whom, a Nestorian, he won like young Lochinvar, only by the fleetness of his horse. The woman was willing but her friends were not.

E. W. McDowell.

A VERANDA SUNDAY-SCHOOL.

[From a letter from Jalandhar, N. India.]

Our Sunday-school for Christians here is small because the Christian community is small, and the few classes are all provided with teachers, so, having succeeded in getting a number of Hindu and Mohammedan girls to come to us, we have just the Sunday-school work we like. We go into opening exercises of the regular school and then come out and teach these girls on our own veranda. Some day when we get them properly trained, we hope to draw them inside with the other scholars. They have not much idea of time and begin to come before eleven o'clock and sometimes keep on coming until nearly one. The last comers would be disappointed if they could not sing a good many hymns, and lesson and golden text must be gone over with all. We thoroughly enjoy it and so do they. Such hearty singing and such eager reciting of the text! The organ is in the middle of the veranda; there Miss Downs sits. On one side are the girls from the Hindu school, on the other those from the two Mohammedan schools. They look curiously at one another, but they are not unfriendly glances. I sit in front of the organ and after several hymns read the lesson in Punjabi and after that Miss Downs takes the Mohammedan and I the Hindu girls. At the close, from the Hindu end of the veranda, the golden text is repeated in Punjabi and from the Mohammedan end, in Urdu.

Dewlee is in the Hindu school. Only a little more than a year ago she first came and had to begin at the beginning; now she is assistant teacher. She can read Punjabi well and Hindi, too. She studied the latter at home of evenings and told me nothing about it until with delight she asked me to hear her read. She teaches the little ones their letters and is quite zealous in this business. She has even persuaded one or two young women to come, and drills them in the mysteries of the alphabet as energetically as the others. Her mother comes often to look on with admiring eyes at Dewlee's performances. To tell the truth, Dewlee's voice is just a little too loud and her hand a little too ready when teaching her class, but the children are fond of her. Not long ago, old L. wanted her Testament re-bound and Dewlee, whose brother's friend is a binder, had offered to have it done cheaply. While it was in her house she said to me, "Oh, Miss Sahib, I wish I had a book like that. Why, it's a wonderful book. I found in it some of the verses we learn and some of the very things you have told us. If I only had a book like that!" I told her that if she brought the girls to our house for four Sundays she should have it. That was when we were beginning our experiment. Yesterday was the fourth Sunday and you ought to have seen Dewlee's face when I brought out the Testament with her name written in it. The delighted girl wrapped it carefully in the corner of her *chuddar*, but that did not seem enough to her, so she begged for a newspaper besides.

Now I would like to do a bit of begging for this Sunday-school. We try to give something to the girls every week; a text card in Urdu or Punjabi, a story paper, or sometimes a bright card from the collection we brought from home. We had a great many of these that kind friends had given us, but the stock is getting small now and we would like some more.

Margaret Given.

LETTERS FROM THE FRONT.

PERSIA.

MISS CHARLOTTE MONTGOMERY wrote the unfailing monthly letter from Faith Hubbard School, HAMADAN, July 10, 1891:

We held our closing exercises last Tuesday. The church was well filled, as usual, and the two young princes, sons of the Governor and nephews of the Shah, graced the occasion with their presence. Our girls did nicely, and we were very proud of them. The fancy work on exhibition was an object of interest to all, and we decided to offer it for sale if there were any purchasers. The princes were the best customers, carrying off quite a number of articles, and others followed their example till there were only a few pieces remaining. This year we finished up all the materials we had on hand: wools, cardboard, etc., and need a new supply for another year. Some few things can be obtained here, and we like to teach the girls to use those as being likely to be of most benefit to them. For example: this year I taught them darned net and Derouhi darned a head handkerchief a yard and a half square with pink silk, and it was much admired by all the women. Then we found a kind of thin silk here of which they made handkerchief sachets trimmed with net, which they darned with white silk, and they were very pretty. But anything like wools or silks in pretty shades for embroidery are not to be found here at all. This work takes very well with the people and I think would be the means of gaining us many pupils among the Mussulmans.

Our exercises began at half-past seven A.M., so you may think we were up that morning with the sun. We were very tired when it was over and after dinner I said to Annie: "Now we are going to have a sleep," so walked in through the hall, but when I reached the door I called back to Annie: "We shall not sleep for some time; here is a crowd of women coming." So we sat down to entertain them. I sat on a folding-chair, when, alas, the chair went down and my hand, being down by my side, was caught in the chair, and my whole weight squeezed it between the two pieces of wood in such a way that it was with great difficulty it was gotten out again. Fortunately, the bones were not broken, though two of the fingers were pretty flat and cut almost to the bone. Then I did retire, but not to sleep, as you may imagine. However, instant application of turpentine relieved the pain and I was able to go out to service which we are having every afternoon this week. I may just say that the turpentine is a joke in this mission as our standard remedy for all aches and pain.

As soon as examination was over, we allowed most of the small children to go home, but, as this was communion week, kept the larger ones for the services, and in the morning and evenings are doing some sewing. We find the machine very useful. Derouhi has learned to sew on it, and, as I write, I hear the hum of the machine mingled with the hum of voices as the girls baste and prepare and finish work. We shall not keep them longer than this week, for we are tired and the girls are tired and it is very hot, but shall have them a week or two in the autumn before school opens to finish up the sewing.

I think we shall not leave home for more than a day at a time this summer. There are some girls we have to keep and our visiting is greatly in arrears and we must try to catch up. But we are going to rest and have almost made up our minds not to study *any* this vacation. We are so thankful to know of Dr. Wilson's coming to Hamadan.

CHILI.

INFLUENCE OF THE WAR.

MRS. BOOMER wrote from CONCEPCION, June 8, 1891:

It seems strange to us that anybody should be worried about us, and yet, when we see the exaggerated, contradictory reports in the papers we cannot wonder at it. As far as Concepcion is concerned, all is quiet. We see the soldiers every Sunday march into the church in front of our house to attend mass, then march away again to the jangling of all the bells in the steeple and the playing of the military band. It is demoralizing to a town to have soldiers garrisoned in it, and I shall be relieved when they leave us in peace.

Even those who have clear heads for politics (which I have not) laugh when asked for news and say they cannot give any opinions when everything is so unreliable. We cannot tell what effect the war will have upon our future work. For the past four months it has been thought wise to stop evangelistic meetings. You know they are advertised by posters and hand-bills. Now, it is considered best to hold the meetings more quietly, if at all. The whole country is in a ferment and it would take very little to create a disturbance in a seemingly quiet place. Mr. Boomer went last week to Linares, where there is a room rented for services and a few church members live in and about the town. The service was held, upon the advice of some of the members, in a private house, without advertising.

We have taken our house in Concepcion for another year and are house-cleaning at present. One of the advantages (?) of these houses is that you are never tied to an arbitrary use of any room, for all are equally inconvenient for dining-room, study, parlor, or bed-room. Just at this moment there are three receptacles in the middle of the floor to catch the steady drip, drip from the leak overhead. We are so cosy and comfortable in almost every particular that when some little thing like this makes us trouble I say to my husband with a doleful air, "Trials of missionary life," and then we both laugh and set more pots and pans to catch the water, thankful we have enough so as not to spoil our carpet.

Since the baby came I have dropped away behind in my correspondence, and I know of a few bands and societies that I hope will not lose interest in mission work simply because Mrs. Boomer hasn't written them for months and they cannot understand the reason.

KOREA.

SUMMER TIME.

MISS DOTY wrote to her family friends from SEOUL, June 18, 1891:

We have had only a few uncomfortably warm days thus far and a nice rain this week washed the air out beautifully. I have been enjoying my strawberries, and raspberries are beginning to ripen. Peas, beets, lettuce and radishes are also in order. I had fresh milk for breakfast this morning, which was obtained from a Japanese. Mosquitoes are putting in an appearance and nets are indispensable.

The luxury of a green yard! Before I came I did not anticipate so much grass nor know what a delight it would be to have it. White hollyhocks are in bloom and just about to the eaves of the house, now. They are beautiful, and the change is so restful passing in from an outside gate.

I bought a dollar's worth of cherries Saturday and was busy from half-past one until about eight o'clock, spicing, canning and making jelly, jam and preserves. They are not quite equal to home cherries, but are very nice.

Look in the envelope of this letter and you will find the summer attire of a large proportion of Korean children, from babyhood up to ten years of age; the foreign elements are eliminated that naturally accrue where soap and towels are unknown and to all appearances water is as scarce as dry goods. I can hear one say, "I suppose they get used to it." Yes, in one sense; in another sense we do not, and never wish to. Used to it in the sense that whether alone or in company we would not see aught but the interesting little faces; not used to it so but that a clean-faced, clean-frocked little youngster is a delight.

Chongi* is engaged to be married to one of the boys in our school, who is sixteen. The idea of a girl fourteen years old sitting down to make her wedding clothes!

CHINA.

INDIVIDUAL BIBLE WOMEN.

MRS. V. F. PARTCH wrote from NINGPO, June 10, 1891:

Four Bible women in Ningpo and two at out-stations have been doing good work during the past winter and spring, spending more than a third of the time itinerating, which is very hard work for Chinese women. I think they rather dread it, yet they almost always return very happy and much encouraged and helped in their own Christian lives. The Christians in the country are always so glad to see them and some of them will frequently go with the Bible women to talk to their friends and neighbors. The women have been very much impressed by the great faith shown by some of the Christians up country, who, when they are ill, pray to God for healing. They have no faith in the native physician, so their only dependence is upon God. They have certainly never been taught faith-healing, yet they, to some extent, practice it, and may we not believe that God, under such circumstances, will hear his children?

You asked for the names and something personally of each of the Bible women. Mrs. Lu, the oldest, is the widow of the blind preacher. She is a most excellent and consecrated woman. Her family are all married; her son is one of our best pastors. She has charge of the industrial class. Mrs. Tsang No. 1 has several children, all grown. She is well educated, earnest, brave, and a good talker. Mrs. Mo is also a widow, with two daughters, quite poor, and has bad eyes, but is a very dear, earnest Christian woman, who does much good. Mrs. Kong is a widow with two sons almost grown. She is also quite earnest, but more reserved and timid. Mrs. Tsang No. 2 is at one of the out-stations. She is a

* Referred to in *Woman's Work*, September, p. 237.

widow, having two children, one of whom is married and one in school. She is younger than most of them, but very sweet and earnest. Mrs. Zia, also a widow, has five children, most of them in school. She has not been at work so long as the others, but seems to be doing good. All but two of these women are supported by societies.

NOT A RICE CHRISTIAN.

One woman, who is not paid, often itinerates with the Bible women. She was educated in our school and married to a foreigner who left her with a family of four children. During this time she was lost, and, I suppose, forgotten, by her Christian acquaintances, until, a few years ago, a Bible woman who had been a great friend of hers met and recognized her and they had a time of crying for joy. She at once became interested in the salvation of her soul and was soon received into the Church. She has ever since been an earnest Christian, showing a great desire to work for the Lord, but has been hindered on account of bad eyes. I was with her a week in one of the country trips and was very much pleased with the zeal with which she always spoke the Doctrine. She has one bright little girl, formerly a day pupil, whom she put into the boarding-school so as to be free to itinerate. She continues paying the $6 a year required for day pupils, but not paid for boarders. We were very glad, as it started a precedent. Two others have since begun paying. You see, she is not one of the "rice Christians."

EN ROUTE FOR SAM KONG.

MISS LOUISE JOHNSTON, who with other missionaries reached Sam Kong two days later, wrote from LIEN CHOW, May 21, 1891:

We expect to be packed into smaller boats this P.M., to go the last ten miles up the Sam Kong River to what we hope is to be our home. As a number of people are looking in at the windows and the women are expressing their astonishment that I can write, it is naturally somewhat embarrassing.

We have had a charming trip. The exceeding beauty of this country grows on one. Many of these crystal clear water-falls were several hundred feet in descent and many more from eighty to one hundred feet. The river winds so constantly and at such angles around the bases of the mountains that we seemed to be in a succession of beautiful lakes. It reminds one of the Delaware Water Gap, only here there is much more water.

We have traveled only in the day time, and in several instances have stopped during the day for an hour or two. At such times the boat was visited by sick people, to whom the doctor (Dr. Machle) gave such relief as was possible at that time. . . . .

We also gave tracts to the people. At one place the women came around us in little boats and I stood at the window and read to them and afterward requested a Christian women with us to speak still further. They were very respectful and listened attentively, and when it was time to go they thanked me for "teaching" them. They spoke quite a good dialect and could also understand me.

LIKES TO WRITE LETTERS.

I want to write more letters, though I now write a great many. . . . It is necessary to allow about three months for a letter and its reply to reach their destinations at the distance of New York from Canton. If we live at Sam Kong it will take several weeks longer.

Will you please say that I like to write and am delighted to receive letters, and that some of the pleasantest and most helpful letters I have received have been from strangers. . . . So all my dear, warm-hearted young friends may continue to write to me and believe that I will gladly welcome their letters and will reply to them as soon as I can find time. They must just have a good stock of patience, that is all. As for those who have been my friends for years, some ever since my childhood's days, I need not say that they know my heart.

MRS. BUTLER writes from NINGPO:

I have been occupying most of the time since my return with the boarding-school. . . . The Native brothers and sisters all seem very anxious to have me commence my "Woman's College" again, which I shall gladly do when I am free from the school. My heart continually goes out to the women. School-work is very important, but to see the scores of women of my own generation who are going down to the grave ignorant of the Gospel, is a continual reproof to me, and I am never happier or more blessed than when working among my Chinese sisters. I fear many will never hear the sweet message of salvation.

The following letter was written before the riot, which obliged the ladies to leave their schools and go to Shanghai.

MRS. LEAMAN wrote from NANKING, May 18, 1891:

You refer to a young married woman who had been one of our pupils and had united with the Church. Her family seldom permit her to come to service and only when I send for her. She said, one day, "Do not send too often or they may get displeased and not allow me to come at all."

Lately, a friend of this young girl's went to her house to see if the family would allow me to open a school there with this young woman as teacher. The messenger found her almost blind with some dreadful disease of the eyes. I sent word at once for her to come to me and we would save her eyes if possible. Our good physician said, "I am afraid

one eye will burst, and she may be blind of the other; feed her well and I will do my best." How I prayed over those poor eyes, and yet I always tried to say, "Thy will be done," for I did not know but God intended her to glorify Him with blind eyes. It is over a month since she came and to-day she sees fairly well. Her people are much pleased.

This dear girl's name is Sih Ying, and it means rest. How glad I am that she rests so sweetly on Jesus! She is such a dear girl in the school, helping a little stupid girl here, with her lesson, or some old woman there, who forgets one word while she is learning another, and so she goes from one to another and all love her.

JAPAN.

MRS. HAWORTH wrote from KOBE, June 18, 1891:

Hiroshima and Yamaguchi, where we spent six weeks, are both lovely places, although each has its drawbacks: the heat and mosquitoes in Hiroshima, and the rain in Yamaguchi. Hiroshima will feel Mrs. Bryan's loss much.

Annual prayer-meeting of Christian women of that presbytery being held at Yamaguchi, Miss Cuthbert and Miss Garvin were both there to assist Mrs. Ayres. The Southern Methodists have three pleasant workers in Yamaguchi, and Dr. and Mrs. Beck, for four years in the college there, seem almost like missionaries of our Board.

Our work goes on in Kobe. There are about thirty Christians and three Sunday-schools in our three preaching places. Saturday we have a *shimbokwai*, a sort of social gathering, on our lawn. The people like to play all sorts of games, and so it is considered a favor to be allowed to use our yard which is about as large as a good tennis court.

RUINED IN THE EAST.

We have a union church on the concession, a small, brick chapel, where we hold services alternately with the Church of England. Mr. Haworth preaches there every few weeks in English. He and two Baptists and two Methodists resident here have engaged to keep the pulpit supplied. There is great need of missionary work among these foreigners. The Church of England has a chaplain, but many are not reached by that service. It is pitiful, the lives that are ruined in the East where young men removed from restraints drift into all forms of wickedness and vice. The leading editorial in to-day's *Hyogo News* was on the observance of the Sabbath, a plea against loading vessels and keeping clerks at work. Much of our work is undone or hindered because of the treatment the Japanese receive at the hands of foreign merchants and their foreign employees. Even those who profess to be Christians do not always let their light shine, for fear of losing caste or trade. One such woman told me that she had just gained twenty *yen* in the Manilla lottery. This class of foreigners is not fond of missionaries; by some of them we are snubbed, by others tolerated, and by a few loved.

INDIA.

[Letter from a traveler.]

LEPERS AND OTHER PATIENTS AT AMBALA.

MISS H. ELISABETH CARLETON, writing June 8, 1891, from Woodstock, Landour, says of a visit to her cousin, Dr. Jessica Carleton, at Ambala:

I went to the dispensary with her and saw the many women and children who came for treatment with every malady. They looked so trustingly to her for care. Such work is very exhausting, but affords a chance to say many good words.

Her Leper Asylum interested me very much. I expected the inmates would be disfigured and perhaps repulsive to look at, but it is only their hands and feet that are affected, coming off, a joint at a time, until only a stump was left, in many cases. Many of them are Christians, and one old man threw back his head and sang with a will at the little service they have in the open air on Sabbath afternoons. One old man was grateful for a pair of spectacles that enabled him to read the Bible. One woman who had recently lost her husband and longed to follow him, felt comforted when Miss Janvier told her that if she was patient in bearing her sorrow and suffering it might help others to see the worth of religion. Their faith is cheering. When Miss Janvier gets tired and discouraged with other people, she goes and has a talk with the lepers.

I had one ride with Doctor in a native cart, sitting on the rope bottom, while she went in haste to see a patient. She often went on horseback, flying over the ground, and coming home so tired after.

I went to a zenana, where the mother had just been nursed through a long sickness, both the doctor and Miss Janvier going night and day that they might save her. As we sat, Miss Janvier talking and singing, women with babies kept coming in until the room was full. I wished I could talk with them, too. A daughter, fifteen years old, was about to go to her husband's home. We saw him, a fine-looking boy, and thought how much pleasure the two young people could take if they only realized that they were equals (she was somewhat educated and his superior) and she not his slave. Both mother and daughter are hopefully converted. It seems a nice custom that the daughter goes to her husband's home several times for a stay of a few months at a time before going finally, thus getting weaned gradually from home.

All through Italy I wished myself rich that I might help the needy cases that came to my knowledge, but never so much as here in India.

HOME DEPARTMENT

MONTHLY MEETING.—*October.*

Scripture Text, Romans, xv., 1.—We, then, that are strong ought to bear the infirmities of the weak and not to please ourselves.

Scripture Reading, Romans, xv., 1-14.

"Opportunities are also importunities, each one voicing the cry of souls: Come over and help us."

General Topic.—REVIEW OF THE WORK IN PERSIA DURING THE PAST YEAR.

Refer to the last Annual Report of the Board of Foreign Missions for a digest of the general work, evangelistic, educational, medical and literary. Each leader of an Auxiliary will need also to be familiar with the special work of her own Woman's Board, as described in Annual Report of each.

Name the Two Missions; the Stations and the Missionaries.

Oroomiah: Alumnæ gathering at Fiske Seminary (*W. W.*, Oct., '90, p. 258). Work of the year at Fiske Seminary and further details of Alumnæ gathering (*The Church*, Nov., '90, p. 405). Oroomiah College, its situation, its aims, prospects, etc. (*The Church*, Oct., '90, and June, '91). Efforts for Women in Oroomiah (*W. W.*, Oct., '90, ditto March, '91, letter). The Hospital and Medical work (*W. W.*, Nov., '90, *The Church*, March, '91, p. 265).

Tabriz: Two Pictures from Tabriz (*W. W.*, Oct., '90). Reasons for a Hospital (ditto, p. 275). Lights and Shadows of work among Mohammedans (*The Church*, Oct., '90). Work for Women in Tabriz (refer to last Ann. Rep. of B. F. M. and of Woman's Board of Northwest). Letters from Tabriz (*W. W.*, June and July, '91).

The work on Salmas Plain (*The Church*, Oct., '90, p. 331, and Ann. Rep. of B. F. M. and of Woman's Board of New York).

Teheran: Religious instruction in the Girls' School, Iran Bethel, *The Church*, Feb., '91, p. 164). The Shah's visit (*The Church*, April, p. 330). Access to Villages and Description of a Moslem School (*The Church*, June, p. 549).

Hamadan: (Articles and letters in *W. W.* and *The Church* for Oct., '90). Touring in Eastern Persia (*W. W.*, Feb., '91). Spiritual Fruits in Schools, and Persia's Great Need, Letters (*The Church*, June, '91, pp. 548 and 550).

Philomena's Engagement and Salatin's Wedding (*The Church*, Nov., '90, pp. 469-472). A Railroad Ride in Persia (*The Church*, April, '91, p. 366). Letters from Dr. Shedd with good tidings (*The Church*, April, p. 358, May, p. 454, July, p. 65).

Pressing needs of the Persia field; qualities needed in missionaries; growth of the Evangelical Church of Persia; "the care of all the churches"; the question of steady supplies, both of men and money, to meet the ever-growing demands; what retrenchment means to missionaries on the field, etc., etc., as described by Dr. Shedd (*Miss. Rev.*, Aug., '91, p. 616).

Let all these pressing needs and the urgent call for teachers be remembered in prayer.

E. M. R.

THE MISSION OF FAILURES.

[One of two papers between which the prize was divided.]

"DID it ever occur to you, Mrs. Mendon," queried the pastor's wife of her faithful helper in all the woman's work of the Fulham Church, "to wonder why, when we begin to sew for our missionary box, our Home Missionary meetings are always well attended, while, as soon as the box is packed and started on its way, the numbers fall off, one by one? Also, why we can never gather at our Foreign Auxiliary the number we have here to-night?"

"Yes, I have often puzzled over it," answered Mrs. Mendon, "especially as our contributions are good and those of the Foreign Society, which has the smaller attendance, exceed those of the other, proving that our people are not indifferent to the 'all-the-world' call."

"Well, as far as the amount of money is concerned, it is but right that the Foreign Board should receive the most, for its outlay covers all the various branches of work on the foreign field, while Home Missions is only one of many avenues of Christian benevolence in our own land," explained Mrs. Egerton. "The people are interested if the offerings in money are to be the standard of interest, but the first aim of this woman's work should not be to raise money; it ought to be to give the women such a thorough missionary education that they would be interested in spite of the many other things that claim their attention. And those who will put themselves in the way of acquiring this knowledge as a matter of fact *are* interested. But how to bring the rest within the charmed circle, that is the question."

"Get General Assembly to pass a Law

of Compulsory Education in this department of church work," laughingly suggested Mrs. Mendon.

After a meditative silence Mrs. Egerton exclaimed: "I've a happy thought! Now that we have most of the women of the church here to-night, why not seize the opportunity to see if they know themselves where the fault lies?"

"A brilliant idea!" said the delighted secretary. "Out of their own mouths shall they be condemned. I'll call them to order and you prepare to take the floor."

The interested gaze of all was turned to this well-beloved mother in Israel as she rose and asked their attention.

"Mrs. Mendon and I have been puzzling over there in the corner about a question which concerns you all, and it just occurred to us that there was no reason why each should not speak for herself. As a church we somewhat pride ourselves upon our contributions to the Home and Foreign Boards, and I doubt if there is any other congregation with so few wealthy members that gives more in proportion to its means. We are a splendid object lesson in the 'power of the pennies,' and make a brave showing in the Presbyterial Treasurer's report. These free-will offerings prove that you acknowledge the claims of the work, but this is only one side of the shield—the golden side. 'These ought ye to have done and not to leave the other undone.'

"In what other relation of life do we show ourselves so indifferent to the value received, for any outlay of time, money, or strength, as in this of mission work? How many seek to know about the merits of this call as compared with the many others, or ever ask what their gifts are helping to accomplish? During the time we gather to sew for the box, which is one of the busiest seasons of the year, all the women of our church, some at a great deal of sacrifice, respond to the call and give that added proof of their intelligent interest which is lacking the rest of the year. Now we want to get the reasons why an all-the-year-round interest is not practicable. Let us pass over the objection of want of time, for you make time to attend these meetings and probably would for the others if you felt the call as forcibly. Mrs. May, you generally can give a reason for what you do, cannot you help us to solve this problem?"

"I'm not so sure I always have a good reason for what I leave undone," frankly responded Mrs. May. "I come here to do a thing which I know how to do, and I am glad to help where I know I can be of use. In the regular monthly meetings I'm not needed, or, if you protest that I am, it is for work that I cannot do well. If there were anything I could do there, as there is here, I would go, but when I have paid my subscription I seem to have performed my chief duty to foreign missions."

"When we come here we have an informal, social gathering, and that is much more attractive than a stiff, prosy missionary meeting," said one, who never gave herself the chance to discover what were the characteristics of the monthly meetings.

"Indeed, they are not stiff and prosy," indignantly protested a voice from a far corner. "Mrs. Mendon has induced me to attend lately, and I find them so interesting that I told her I would go of my own free will now. I wouldn't miss them."

"We cannot be charged with giving the preference to the sewing society because of the loaves and fishes, for now we only meet in the evening and our enthusiasm is not fed even by a cup of tea, much less by fried oysters and chicken salad," volunteered a prim spinster from the midst.

"I believe Mrs. May has given the chief reason for the united effort here," Mrs. Egerton said; "all are glad to come and help, for they know how to do well what is asked of them; but the point now to get at is why they cannot see that they are just as much needed at the monthly meetings."

"I know I'm needed there," confessed a busy worker, half hidden by the curtains, "but it takes more courage to offer a prayer than to sew or cut a garment. In this you know you are going to succeed; in that you are sure to fail."

"Thanks, Mrs. Rand, for your frank confession," smilingly returned the president, "for I see by the general air of assent that you speak for more than yourself. But you should not forget that there are more ways than one in which you can help. You might play the organ for us."

"Oh," she exclaimed, "I'm too nervous! I should make all sorts of mistakes."

"Well, there are also needed writers of five-minute articles on the country under consideration for the month, item gatherers, a committee to furnish pictures or

curiosities, one on maps, another on invitations to remind the forgetful ones when the day for the meeting comes around, singers"——

"Some interested listeners, I presume," added a timid voice.

"Yes, a very important part of the needs. So, you see, there is scope for every one to work according to her several ability. I believe Mrs. Rand has unconsciously discovered to us the root of the difficulty. We are interested in and stand ready to do any work for the Lord which we are sure we can do with credit to ourselves, but we are not willing yet to *fail* for His dear sake. Now, to my mind, failure is sometimes more helpful than success. You all know me well enough to believe that I speak whereof I know when I touch upon this timidity in speaking for the Lord. The better the prayers offered by others the more hopeless it seemed for me to attempt the same, and I owe my first victory over self in this matter to a timid, disjointed prayer, full of repetition, offered in a trembling, tearful voice by one who thus proved her willingness to do what she could. No prayer ever so touched my heart as that apparent failure, and I resolved that I would no longer wait until I was sure of success before doing anything."

"I believe you are right, Mrs. Egerton," said a lady at her side. "I once heard a young girl try to pray and fail, and it sent a thrill of sympathy through all present that utterly broke up the cold formality and turned the meeting into a regular love-feast."

"Perhaps that is the reason our meetings seem to be more successful since we took our young minister's wife for leader," said a visitor from a neighboring town. "Our former president was so self-possessed, so efficient, we all felt she could get on whether we helped or not; but our present one is so anxious to do all she can, yet so evidently conscious of her inexperience, so brave in spite of her natural timidity, that we rallied around her, at first out of sympathy, and now we help because we really enjoy it."

"I was reading only the other day," said one, "that David Livingstone, after three months of probation as a missionary student, was judged incompetent because of hesitation in prayer and complete failure in preaching, and it was only on the earnest entreaty of one member of the Board that his probation was extended. If he had withdrawn in false humility or through discouragement, what a grand worker would have been lost to the cause!"

"My impression of those women who lead with such efficiency in our great annual conventions is that they are able to do so not so much because of any natural fitness, but because, through force of circumstances, they have been pushed to the front, and casting themselves upon God's promise: 'I will be with thy mouth'; despairing of self, they let Him speak through them, and so become, in the grandest sense of the word, successful. Do not think," the president added, "that I underrate success. I only wish now to emphasize the mission of failures because I feel that if we reach a degree of consecration that makes us willing, if need be, to fail for the dear Lord's sake, we have taken the first step toward assured success."

"Mrs. Egerton, I will play the organ for you at the next meeting," courageously volunteered the nervous musician.

"I'll come and help sing," said another.

"I trust that by the time another month rolls around," said a trembling voice, "the Holy Spirit will have made me willing to fail if I cannot do anything else. I can promise to pray that He will."

"And I'll come and make one of the sympathetic listeners, at least," promised a modest little woman.

"You have helped us solve the problem," Mrs. Egerton concluded. "Now let us all resolve to be of service, whether as vessels of honor or dishonor, to the Master who 'made Himself of no reputation' for us."

Need we follow the history of this society? The Lord is not slack concerning His promise, and its members having offered themselves as empty vessels for His service, do you doubt that they were filled and made meet for the Master's use?

Lizzie Day Howell.

BURLINGTON, N. J.

AN ACKNOWLEDGMENT.

THE Hainan Station desire to thank the meeting of the Woman's Board held at Auburn, N. Y., last April, for their kind interest in our work in Hainan and for the sum of $190 given to us to pay for our Mission Press. The press cost about

twice the original estimate, and the funds to pay for it were advanced for us by our colleague Mr. Jeremiassen. By this contribution and the gift of other friends, the money advanced has been nearly all returned to him without taking from the funds of the Board.

Frank P. Gilman.

NODOA, HAINAN, CHINA, June 27, 1891.

NORTHFIELD.

A FIELD DAY FOR FOREIGN MISSIONS.

"As it is a great duty incumbent upon all that fear God so to project and plan that they may promote His Kingdom to posterity, and finding ourselves straightened and not in a capacity to attend to that great work unless we reach to some other place, we pray that we may have liberty to purchase a plantation so that His great name may be glorified and truth, righteousness, tranquility, and peace flow as a mighty stream throughout the colony."

Thus runs the memorial to the General Court of the Colony of Massachusetts, which resulted in the purchase from the Indians of a tract of land known by them as Wisquawqueque, "a place for spearing salmon," on the banks of the Quonektacut, or the "long river with waves."

The adventurous spirits who, thus finding themselves "straitened for room, went upon discovery," were from Northampton, the year was A.D. 1673, nineteen years after the settlement of that goodly town.

Various vicissitudes befell the first settlers, but in 1685, a permanent settlement was effected and the Northfield of to-day was born and so named because it was the northernmost plantation on the river. Of the days of its infancy, many mementoes still exist in the noble village street — the glorious elms, some of which are known to date back to 1782 — the goodly mansions, the quiet, well-kept country. The pride of the Northfield of to-day, however, is in its schools, which owe their existence to the energy and wise zeal of Mr. D. L. Moody. That for girls is at East Northfield; that for boys at Mt. Hermon, three miles down the river. Attached to the latter is a farm worked mainly by the boys, who give two hours a day to manual labor. These schools are crowded, though Mr. Moody says he can always make room for a "jewel." The pleasant hotel at Northfield is used in winter as an industrial training school for women. The charge at all these institutions is but $100 a year.

As is well known, early in July the seminary buildings at Northfield are thrown open to students in the different colleges of our own and other lands, who come for Bible study and to "project and plan" how best they may adapt their lives for the furtherance of life's great end. During August, the doors are opened wide to welcome workers from all parts of God's kingdom who come for consultation and counsel on practical methods of Christian work. The conference of this year was notable as the first in which a special day was devoted to foreign missions.

Dr. Pierson, in opening the meeting, emphasized the fact that the strength of the Church is in prayer, giving three incidents in the history of the Church of England Missionary Society. In 1872 special service of prayer was held to ask that more missionaries might be given them. They soon were able to send out 115. In 1880 special prayer was made for special contributions. $135,000 was sent almost immediately. In 1884 more laborers again were asked for, but even before the day appointed came, more than one hundred English students volunteered for this service, this being the beginning of the great interest in foreign missions in the British universities.

The Rev. E. J. Clough, D.D., then told the wonderful history of the Telugu Mission of the Baptist Church in South India. This was established in 1836, but lingered only as a forlorn hope for nearly thirty years. One faithful missionary who had struggled on almost unaided, returned to America in 1865 to implore help. Serious thought was entertained of abandoning the mission, but he insisted that he should return, and, if necessary, would live and die there alone. Cholera was raging, heathenism rampant, and the reply was made: "If you die you must have some one to bury you," and Dr. Clough was appointed to the duty. This task has not yet been called for, as the faithful missionary still lives and has been permitted

to see wonderful changes. In 1885, the one station had increased to thirteen, the converts numbered more than 25,000, with over 100 native teachers or preachers.

Of the marked features of work among the Telugus, merest mention must be made: of how Dr. Clough desired access to the high castes and to establish schools for them; of how he believed himself providentially taught to abandon his desire and work among the poor and of the happy results of his change of plan; of how, when famine prevailed, he took a contract from the government for three miles of canal, sending for the starving natives to work for him and telling them as they rested at evening of their Divine helper; and how, at last, when this work was finished and the rains came, he sent them home to plant their fields, and when the tender blade appeared the locusts came in swarms and devoured every green thing; and then, when they had again planted, they came to him, begging to be baptized, and he said, "No," he feared he had not instructed them sufficiently, and they cried to him: "We know you have no grain for us, we do not ask it of you, but down on the canal you told us of Jesus; we have believed on Him, we have put away our idols, and food is scarce and cholera will come, and we want to let it be known that we are Christians, to be numbered among the people of God," and *they baptized 3,500!*

Dr. Clough added: "Send out your sons, send out daughters; this great republic will fare as well, and follow them not with tears, but with prayer and words of cheer."

Our own Dr. Eddy spoke of Syria: "Powerful weapons against the corruptions of the Greek Church and Mohammedanism are found in the schools in connection with the Presbyterian Mission and in its four steam presses in Beirût printing annually about 26,000,000 pages Arabic literature. Mr. Moody's sermons may thus be read by Mohammedans and the Moslem children are heard singing Christian songs upon the streets. He told of the college, the theological and medical schools, and alluded to the great difficulty in reaching the Bedouins. So prevalent is small-pox among them that every teacher sent them carries vaccine virus as means of access to them. Dr. Eddy said it is not prudent to make any save a general statement concerning the Christianizing of Mohammedans; to profess Christ, for them, is equivalent to death. As special obstacles attending the spread of the Gospel in Syria, he enumerated opposition of the Turkish government, power of the Jesuits, and lack of money. He saw a church building for $180,000 in Detroit; the Y. M. C. A. buildings confronted him in elegance everywhere. $500 will build a church in Syria; "'tis but one lamp from all your store."

Dr. J. H. Hykes, of China, claimed, as had each of the other speakers, that his field was the most important of any. "Convert China you have converted the world." He paid a tribute to the fidelity and heroism of Chinese Christians, and asserted his conviction of the great future in store for China. Her people are everywhere. Australia is in agony over them, America longs to be rid of them, not for bad qualities, but for good. They are formidable competitors. He believed the day would come when the exclusion bill would be regarded somewhat like the decree for burning witches.

In the evening, crowds again filled the hall and listened with unabated interest to addresses by Drs. Mabie and Gordon, of Boston, and Dr. A. T. Pierson. The afternoons of two days were set apart for women's meetings. The work of the women of the Presbyterian Church for Foreign Missions was most pleasantly told by Mrs. Turner, of Philadelphia.

Following fittingly this Day for Foreign Missions, came the next morning the Bible reading of the Rev. F. B. Meyer, of London. Surely, it was of us women he asked the solemn question: "Why are you not more largely used of God in the conversion of the heathen? The Hebrew women felt it a disgrace to be childless; surely, it should be sorrow of heart to each child of God to count no spiritual children when the world teems with unsaved souls." Earnestly he showed the necessity for greater purity of life. "Know," he said, "what you are in God's sight. Yield Him your pride, your vanity, all the things that so grieve Him. How can He use you else? Go to Him for the blood that cleanseth, the fire of the Spirit. Give yourself to Him and let Him use you, and some day He will want you for some work no one else can do, and in that hour, that year, that decade of service He will justify your time of waiting and will satisfy your soul."

Thus in study, in exhortation, the time was spent; and when at the close of the

last day of the feast, the sunset radiance flooded the quiet valley, the silent stars came out one by one and the rays of the crescent moon rested on the restful river, truly it seemed that the desire of the fathers was granted them, that truth and righteousness did prevail, and that to all hearts, as to all nature, was given God's benediction of peace—Thy peace, O Lord, which passeth understanding. *M. P.*

SUGGESTION CORNER.

JUST like her! One of the competitors who did *not* win the prize, writes blithely:

"My best regards to the winner of the prize, with a prayer that her story may be the means of bringing many indifferent ones into the work."

THIS about mite boxes, from an Illinois town:

One boy who carries papers gets five cents for every new subscriber, so he puts this extra "nickel" into his "mite box." The school-teachers get "five per cent. off" on purchases made at certain stores, so one teacher gives this "per cent." to her mite box. One little lame girl says: "Papa got up mad this morning, so he put five cents in my mite box." Others put in for special mercies, special successes in anything.

A SECRETARY sends this practical suggestion:

The leader of a Boys' Brigade in Ohio writes: "I arrange to have the boys give some missionary intelligence each month and also give some myself, or appoint one of the ladies from our Society to do so." Is not that last hint a good one? It secures variety for the boys; it may make it easier to find a new leader for the Band, if that should be necessary, and it furnishes one answer to the question: "How can the Auxiliaries help the Bands?" Can we not have some more answers to that question in the Corner?

A LITTLE SANCTUARY.

Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.—*Ezekiel xi., 16.*

COMFORT FOR MISSIONARIES.

WITHDRAWN from sacred Temple-Courts
And far from each familiar place,
The Lord Himself will be to them
A Sanctuary filled with grace.

With heathenism fenced about,
Their only light from Heaven above,
The Lord will keep them safe within
The Sanctuary of His love.

In painful doubt and sore dismay,
When foes are fierce and dangers near,
Within the Lord's pavilion hid,
His own shall dwell, secure from fear.

And we who share the "means of grace"
The outward forms to them denied,
Shall we not lift the fervent prayer,
"O keep them, Saviour, near thy side"?

Provide, O Lord, a "Holy Place"
For these who do Thy work afar;
And be to them, as Thou hast said,
A Sanctuary where they are.

Julia H. Johnston.

SINCE LAST MONTH.

ARRIVALS.

July 24.—At Vancouver, B. C., Rev. Walter Lowrie and his mother, from Peking. Temporarily addressed, care of Rev. A. J. Kerr, San Francisco.

July —At San Francisco, Dr. Mary Fulton, from Canton. Address, Ashland, Ohio.

August 14.—At New York, Miss Emilia Thomson from Beirût. Address, 1335 Inslee Street, Denver, Col.

DEPARTURES.

August 11.—From San Francisco, Rev. A. A. Fulton and family, returning to Canton, China.

August 12.—From New York, Rev. W. W. Eddy, D.D., and Mrs. Eddy, returning to Beirût, Syria.

August 22.—From San Francisco, *S. S. Oceanic*, for China: Rev. J. N. Hayes and family, of Soochow; Rev. J. N. B. Smith and family, of Shanghai; and Dr. Mary W. Niles, of Canton, all returning.

Miss Edwina Cunningham, Rev. and Mrs. T. W. Houston, Rev. and Mrs. S. B. Groves and Rev. W. M. Crozier, to stations not positively determined.

September 3.—From San Francisco, Miss Annabel Galt and Miss Margaret M. Galt, to Petchaburee, Siam.

September 5.—From New York, Rev. J. M. McComb and family, returning to North India.

Miss A. M. Jefferson and Miss Emily T. Minor, to join the South India Mission.

September 9.—From Vancouver, B. C., Rev. A. V. Bryan, returning to Hiroshima, Japan.

September 16.—From New York, for Persia, Rev. J. W. Hawkes and wife, returning to Hamadan
Dr. Emma T. Miller, Miss Harriet L. Medbery, Miss Grace G. Russell and Mr. E. T
Allen, to Oroomiah.
Dr. Jessie C. Wilson and Miss S. S. Leinbach, to Hamadan.
Miss Letitia H. McCampbell, to Teheran.

DEATHS.

July 2.—At Murree, Punjab, Rev. John Newton, D.D., in his eighty-first year, the oldest missionar
connected with the Board.
August 3.—Horace, six weeks old, son of Rev. F. E. Hoskins, of Zahleh, Syria, and grandson
Dr. Eddy.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE usual circular letter prepared by the Home Secretaries is now on its way. We hope that the Presbyterial Secretaries will forward it promptly to all Auxiliaries and Bands, and that, as it is read in your meetings, every member will think of it as a personal letter to her and will ask herself what she can do to carry out its suggestions.

AMONG the urgent appeals that our Board of Foreign Missions had to consider this summer was one from Wei Hien, China, for $2,476 for school purposes. This sum they have assigned to the Woman's Societies and Boards as an object to be offered to Christian Endeavor Societies, particularly to the Junior Societies. The opening up of this part of China, through the efforts of our missionaries among the famine sufferers, has made this field one of peculiar interest, and the fact that this work is for the *youth* of China makes it appropriate that the Christian youth of America should respond to the appeal. We shall be glad to have the attention of these Societies called to this opportunity and to be put in communication with any that have not taken up work in connection with the Board of Foreign Missions.

TWO of our young medical students have completed their college course and are to enter upon their work this fall. Dr. Jessie C. Wilson, who was graduated a year ago and has had a year of hospital practice, goes to Hamadan, Persia. Dr. Emily Marston, of the class of '91, is to be associated with Dr. Jessica Carleton at Ambala, India. They have often been at our meetings and do not need to be told that they will be affectionately remembered by the friends at 1334 Chestnut Street.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

THE summer is past and the time is here when all are picking up the slackened threads. Are we all taking firm hold of this the Lord's work in thankfulness for the numberless bles
ings and pleasures which we have enjoy
during the summer resting time? Meetings
Synods and Presbyteries are in progress th
days and active aggressive work for the y
must be planned for and pressed.

WE hear, through the kindness of her sis
Miss Neilson, that Mrs. T. Heyward H
reached Bangkok, Siam, June 11. She wr
that she is already taking up her work so ea
and naturally that she can hardly realize
she has been away a year.

WE have bid good-by and God-speed to
Misses Galt, on their way to sail from
Francisco for Siam. They planned to sp
a Sabbath at Denver, Colorado, with Miss C
hoping to get counsel from her regarding t
trip as well as their work in Petchaburee.

AT one of our Friday meetings we had
pleasure of seeing, greeting, and hearing f
both Rev. and Mrs. J. Newton Hayes, of S
chow, China, who, with their four children, h
been home for needed rest and recuperation.

REV. H. G. UNDERWOOD, of Korea,
also with us and told of the opening up of
stations there and the great need of more h
ers, especially of ladies, to visit among
women, in addition to the teachers and med
missionaries who are also needed.

WE had mid-week calls from Dr. and M
Gillespie, on their way to San Francisco, a
from Dr. Loomis, of Yokohama, and Mr. Fit
of Shanghai, who were passing through
city.

WE are greatly grieved over the failure
health and consequent resignation of Miss Elli
from our Girls' School at Saltillo, Mexico, a
hope that the friends and supporters of th
school will bear her in their hearts, and al
offer fervent petitions for Miss Wheeler, who
thus left alone to carry on the school. Pra
that all may be guided in the selection of ju
the right teacher to fill the situation left vaca
by the resignation of Miss Elliott.

From New York.

THE regular Monthly Prayer-meetings of th
Women's Board of Foreign Missions will b
resumed in October. The first meeting, led b

the President of the Board, will be held in the Mission House, 53 Fifth Avenue, Wednesday morning, October 7, at half-past ten. All are cordially invited to attend.

WE desire to call particular attention to the above announcement and to say that ladies from suburban towns who are interested in missions, will be gladly welcomed to all these meetings. Missionary letters are there read and addresses are frequently made by missionaries fresh from the field. Besides the meeting on the first Wednesday of each month there will be a short session of a similar character *every* Wednesday, in the same place, at 10.30 A.M.

MRS. WALTER CONDICT, who, during the last year, has become known to many of our workers, will continue to visit our Auxiliaries during the present season. On her missionary journey around the world she spent three months in Japan in one of our schools, besides seeing the general missionary work there. She visited Korea, ten cities in China, our three stations in Siam, fifteen cities of India, and went also to Egypt, Syria, and Constantinople. If any societies wish her to give some special account of one mission or country which she has visited it would be well to write her to that effect as early as possible in advance of her visit.

WHENEVER practicable, collections for the work of our Women's Board of Foreign Missions will be taken at meetings which are addressed by Mrs. Condict, to whom their amounts should be reported. Such offerings are forwarded to the Board through the Presbyterial Treasurers. Those wishing to secure Mrs. Condict's services will please address Miss Mary G. Janeway, 53 Fifth Avenue, New York City.

From Northern New York.

THE Semi-Annual Meeting will be held in October. Notice of the time and place will be sent the Auxiliaries. The Secretaries are requested to see that the notice is given in their Societies in time for members to arrange to attend. So many were detained from the Annual Meeting that it is hoped there will be a large attendance at this. The Bands are specially urged to be represented. Let special prayer be made for the meeting that the Holy Spirit may be poured out on our gathering.

OUR new work this year will be the salary, outfit, traveling expenses, etc., of our missionary, Miss Miller. All the Societies, we think, will desire to claim her as theirs. Miss Christensen has already been adopted. Information can be obtained by the Societies from Mrs. F. C. Curtis, 136 Hudson Avenue, Albany, or Miss Eddy, Glenwood, Troy.

A VERY interesting letter from Mrs. Noyes, of Canton, dated July 17, has been received. She speaks of their opening a Free Dispensary in order to facilitate work for the women, as they found it difficult to enter their homes, as the men disapproved of their visits. The extra Bible woman that the Plattsburgh Society furnished here, finds abundant use for her talents. Mrs. Noyes asks that these Bible-readers may be remembered in our prayers. In speaking of her girls' school, supported by the Societies, she says it has done remarkably well, "and since the time of your Annual Meeting the number has increased to forty. My heart is greatly encouraged because I know you are praying for the success of this work." Copies of Mrs. Noyes' letter can be obtained of Miss Wing.

SINCE last month we have had word of the work in the "Boys' School," formerly "The Orphanage," in Korea. There are now in the school fourteen boys from six to eighteen years old. These boys gather in little street-boys into the school on Tuesday night, and by means of large colored illustrations, the Gospel story is told them, the older boys supplementing Dr. Vinton's Korean.

MISS MILLER left on her trip to her new home in Osaka on the 18th of September, but does not leave Vancouver for Japan before October. She will be associated with Miss McGuire. She goes full of joyful anticipations in regard to her work. She writes: "I am glad I am going, difficult as it seems for me, to convince people that there is joy in the going."

WE welcome into the ranks of our Bands one just formed at Moriah Centre, Essex Co.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

THE Bands will be pleased to hear that we have at Board Rooms very pretty little membership certificates. These are intended for all the Bands, old and new, and for each member. They will be very sweet reminders of loyalty to the cause. They are free, except postage, at the rate of five cents on twenty-five certificates. Auxiliaries to this Board will please send their orders to Woman's Board of Missions, 1107 Olive Street, St. Louis, Mo.

SINCE the publication of our new catalogue of leaflets in March, we have gotten some very excellent additions. They are:

	EACH.
A Band Leader's Suggestions	$0.02
My Mite Box	.01
Do Foreign Missions Pay? (new)	.01
What is a Zenana?	.01
Facts on Mormonism	.01
The Utah Problem	.02
How We Did It	.02
The Mountain Whites	.01
How Mrs. Smith was Reached	.01
Rose Leaves	.02
Number 234	.10
Single Historical Sketches	1.00
Historical Sketches (cloth)	.75
Historical Sketches (paper)	

NEW SOCIETIES AND BANDS.

ILLINOIS.

Morrisonville, reorg.
Raymond.

KANSAS.

Hays City, Bethlehem Stars.
Spring Hill, Willing Workers.

MISSOURI.

Fairfax, Morning Stars.
Weston.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from August 1, 1891.

[PRESBYTERIES IN SMALL CAPITALS.]

CINCINNATI.—Avondale, 100; Cincinnati, 1st, 15.50; 3d Ch., 35, Christian Endeavor, 10; 5th Ch., 22.50; 6th Ch., 15.01; Cumminsville, Boys' Bd., 12.50; Mohawk, 10; Mt. Auburn, 53.45, King's Daughters, 2.50; Walnut Hills, 96.75; Cleves and Berea, 10; Glendale, 17; Hartwell, 9; Morrow, Bd., 6; Pleasant Ridge, 15.50, First Fruits, 7; Wyoming, 45, 482.71

CLARION.—Bethesda, 17.30; Brockwayville, 17.86; Callensburg, 10, Y. L. B., 12; Clarion, Y. L. B., 40; Concord, 4.50; Leatherwood, 16, Y. L. B., 11; Licking, 21.50; New Rehoboth, 17; Oak Grove, 30.65, Earnest Workers, 9.50; Oil City, 2d, 10.42, Gleaners, 12; Perry, 12; Pisgah, 15, Y. P. S., 30; Punxutawney, 5, A. C. Good Bd., 6.79; Richland, 5; Shiloh, 1.25; West Millville, 10, 314.77

COLUMBUS.—Columbus, 2d, 11.85; Columbus, Fifth Ave., 14.60; Columbus, Westminster, 8; London, Finley Bd., 12.50; Mt. Sterling, 4.05, 51.00

HUNTINGDON.—Altoona, 1st, Y. L. B., 100, Coral Workers, 15; Birmingham, 10, Y. L. B., May Thatcher, dec'd, 12; Clearfield, 35; E. Kishacoquillas, 22.35; Houtzdale, 3, Y. L. B., 1; Huntingdon, 50; Penfield, 5.25; Pine Grove, 17; Phillipsburg, 15, Y. L. B., 25; Sinking Valley, 24.70; Tyrone, 7.75, 343.05

LACKAWANNA.—Athens, 9.50, Willing Workers, 3.35; Carbondale, 12; East Canton, 7; Honesdale, 58.37; Montrose, 50; New Milford, 12; Pittston, Bethel Bd., 20, Parke Bd., 16; Plymouth, 25; Scranton, 1st, 75, Juv. Soc., 125, Lowrie Bd., 10; Scranton, 2d, 139.10; Scranton, Washburn St., 10, Kefr Shima Bd., 25; Troy, 20, Birthday Bd., 6.25; Towanda, 50; Towanda District, 55.14; Shickshinny, Annie Morton Bd., 10, Colaborers with Christ, 8; West Pittston, 19, Y. P. B., 10.50; Wilkes-Barré, 1st, 100, Mrs. Loop's Bd., 10, 886.21

MONMOUTH.—Beverly, 12; East Burlington, Bd., 26; Columbus, Bd., 15; Freehold, Y. L. B., 11, 64.00

NORTHUMBERLAND.—Chillisquaque, 28.64

LEGACY.—Mrs. Mary Grier Hood, dec'd, Phila., 475.00

Total for August, 1891,	$2,645.38
Total since May 1, 1891,	13,469.59

MRS. JULIA M. FISHBURN, *Treas.*,
Sept. 1, 1891. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to August 20, 1891.

BLOOMINGTON.—Bloomington, 1st, 35; Cooksville, 4.14, Bd., 3.58; Heyworth, Willing Workers, 25; Lexington, bequest of Mrs. Sarah Richardson, 300; Onarga, 15.65, Y. P. M. S., 10; Philo, 18.77; Selma, 10, 422.14

CHIPPEWA.—West Superior, Earnest Workers, 10.00

CHICAGO.—Chicago, 6th, 32.93; Englewood, 60th St. Ch., 10.45; Hinsdale, 4; Lake Forrest, 100, 147.38

COUNCIL BLUFFS.—Atlantic, 3, Sunbeams, 7.18; Casey, 2; Corning, 12.50; Lenox, 2.25; Emerson, 2; Menlo, 4.50; Red Oak, 3.70; Shenandoah, 4.35, 41.68

CRAWFORDSVILLE.—Beulah Ch., 25.00

DENVER.—Denver, Central Ch., Y. L. S., 50.00

DES MOINES.—Albia, 10.50; Des Moines, Central Ch., 37.50; Dexter, 15; East Des Moines, 13.75; Indianola, 6.25; Olivet, 3.95; Newton, S. S., 5; Winterset, 17.75, 109.70

FARGO.—Tower City, 6.00

FREEPORT.—Belvidere, 7.20; Freeport, 1st, 25; 2d, 25; Galena, 1st, 10; Marengo, 14; Polo, S. S., 17.50; Ridgefield, Mr. and Mrs. J. C. Button, in memory of their daughter, Mrs. Emma L. Davis, 200, 298.70

HURON.—Clyde, Miss Wilder, 25 cts.; Fostoria, 13.68; Fremont, 12.61; Monroeville, 4.12; Sandusky, 14.37; Tiffin, 19.40, 64.43

INDIANAPOLIS.—Hopewell, 11.65, Th. off., 10; Indianapolis, 1st, 100; 2d, 100; Tabernacle Ch., Mustard Seed Bd., 16.35, 238.00

LIMA.—Findlay, Lilies of the Field, 25.00

MONTANA.—Bozeman, 12.65; Helena, 18.15, 30.80

NIOBRARA.—Hartington, 5; Wayne, 17, 22.00

SAGINAW.—Bay City, 5.65, Wight Bd, 1.94; West Saginaw, Immanuel Ch., 2; West Bay City, Westminster Ch., 25.40, 34.99

ST. PAUL.—Macalester, 18; Minneapolis, Andrew Ch., Y. P. S. C. E., 39.35; Oliver Ch., 6.50, Earnest Workers, 11; Shiloh Ch., E. B. Caldwell Bd., 10.84; Red Wing, 17.30; St. Paul, 9th, 3.43; Central Ch., 35; East Ch., 5, 146.42

SCHUYLER.—Monmouth, 36; Mt. Sterling, 35, 71.00

SPRINGFIELD.—Presbyterial Soc., 600.00

VINCENNES.—Evansville, Grace Ch., 27; Terre Haute, Moffatt St. Ch., 14.25 41.25

WINNEBAGO.—Marinette, 7.87; Oconto, 10, 17.87

MISCELLANOUS.—Income from Real Estate, 15; *The Interior*, subs. rebate, 1; Extras: Indianapolis, Memorial Ch., Junior Partners, 15; Beulah Ch., Ind., 25; Newtown, Ind., 25; Maumee Presb'l Soc., 55.23, 136.23

Total for month,	$2,538.59
Previously acknowledged,	7,127.03
Total from April 20,	$9,665.62

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, August 20, 1891. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1891.

BOSTON, MASS.—Antrim, N. H., 10; Boston, Columbus Ave., 25, Greene Bd., 10; Newburyport, 1st, S. S., 90; Portland, Me., 2.50, 137.50

BROOKLYN.—1st, 300; Trinity, Y. L. Miss. Bd., 10, 310.00

CAYUGA.—Weedsport, Memorial Bd., 40.00

GENEVA.—Penn Yan, 27.00

LYONS.—Clyde, 5.23; Newark, 32.96; Sodus, 8, 46.19

NEW YORK.—Ch. of the Covenant, Covenant Chapel, Willing Workers, 10.00

ROCHESTER.—Gates, 10; Groveland, 19.79; Lima, 12; Pittsford, 14; Rochester, Brick, Girls' Soc., 14; Sparta, 2d, 10, 79.79

SYRACUSE.—Baldwinsville, Willing Workers, 5; Canastota, 4.65; Chittenango, 10; Fulton, 26.22; Oswego, Grace, 31.30, S. S., Primary Dept., 10; Skaneateles, 13; Syracuse, 1st, 34, 134.17

UTICA.—Clinton, 50; Holland Patent, 10, Sunshine Bd., 3; Rome, 75; Sauquoit, 19; Utica, Bethany, 125, Miss Gilbert, 25, Inf. Bd., 25; 1st, 125; Waterville, 75; Whitesboro, 25, 557.00

MISCELLANEOUS.—A friend, 2; Expressage, 9.28; Hamadan, Persia, Faith Hubbard School, Miss. Bd., 10.60, 21.88

Total,	$1,363.53
Total receipts since April 1, 1891,	10,412.21

Correction of July Report, deduct $30.13, sent to this Society by mistake from Seneca Falls, 1st, Boys' Bd.

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
53 Fifth Ave., New York City.

Receipts of Woman's Occidental Board of Foreign Missions ending August 22, 1891.

SAN FRANCISCO.—San Francisco, Calvary, Y. P. S. C. E., 17.68; 1st Ch., In His Name Soc., 46.25; Westminster, Dr. Davies' Bible Cl., 12.50, Misses Stump, 12.50, 88.93

MISCELLANEOUS.—Allegheny, Pa., North Ch., S. S., 50; advertisements in Annual Reports, 12.50, 62.50

	$151.43
Total for the month,	1,238.19
Previously acknowledged,	$1,389.62
Total,	

MRS. L. A. KELLEY, *Treas.*,
Aug. 22, 1891. 933 Sacramento St., San Francisco, Cal.

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